took place in Usha

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(1) Lit., 'Good Behaviour', two small tractates which did not enjoy the same authority as the rest of the Mishnah.
(2) Viz., the study of the Torah.
(3) Inserted with MS.M.
(4) So MS.M.; cur. edd. Gemara, v. supra p. 64, n. 9.
(5) Because the seminal issue is a sign of frivolity.
(6) Rashi reads 'Midrash'.
(7) In the Biblical verses which it expounds (Rashi).
(8) V. M.K. 15a.
(9) He had had an issue and was afraid to say the words distinctly.
(10) Jer. XXIII, 29.
(11) Rab.
(12) Lit., 'the world is accustomed'.
(13) V. Deut. XVIII, 4.
(14) Deut. XXII, 9.
(15) Wheat and barley being mixed seeds, and grape kernels mixed seeds of the vineyard.
(16) V. supra 15a.
(17) A kab is four logs of twenty-four eggs.
(18) V. Ta'an. 21a.
(19) And therefore he did not want it to be too well known among the scholars.
(20) Of using only nine kabs, or not bathing at all.
(21) Insisting on forty se'ahs.
(22) The minimum quantity of water required for ritual ablution.
(23) Insisting on forty se'ahs.
(24) Rekah (Raka) 'empty one', 'good for nothing'.
(25) For the use of the disciples.
(26) According to some, this word means 'locksmith'.
(27) That nine kabs are sufficient.
(28) Lit., 'a sick person who induces it'. I.e., after marital intercourse.
(29) I.e rendered useless, because in view of his teaching nine kabs can rarely be of effect.

Talmud - Mas. Berachoth 22b

in the anteroom of R. Oshaia. They came and asked R. Assi, and he said to them, This rule was laid down only for a sick person whose emission is voluntary, but a sick person whose emission is involuntary requires nothing at all. Said R. Joseph: R. Nahman's ewer has been repaired again.[1]

Let us see! The dispute between all these Tannaim and Amoraim is as to the ordinance of Ezra. Let us see then what Ezra did ordain! Abaye said: Ezra ordained that a healthy man whose emission is voluntary must immerse in forty se'ahs, and a healthy man whose emission is involuntary must use nine kabs, and the Amoraim came and differed over the sick person.[2] One held that a sick person whose emission is voluntary is on the same footing as a healthy person whose emission is voluntary, and a sick person whose emission is involuntary as a healthy person whose emission is involuntary; while the other held that a sick person whose emission is voluntary is on the same footing as a healthy person whose emission is involuntary and a sick person whose emission is involuntary requires nothing at all. Raba said: Granted that Ezra ordained immersion, did he ordain throwing? Has not a master said: Ezra ordained immersion for persons who have had a seminal emission? Rather, said Raba, Ezra ordained for a healthy person whose emission is voluntary forty se'ahs, and the Rabbis [after Ezra] came and ordained for a healthy person whose emission is involuntary nine kabs. and the [Tannaim and][3] Amoraim came and differed with regard to a sick person,[4] one holding that a sick person whose emission is voluntary is on the same footing as a healthy person whose